medicinal and photographic purposes. Missionaries, too, in their efforts to rent or buy property in the interior frequently aroused opposition. Some Chinese of the baser sort professed conversion to obtain the protection of the toleration clauses, and others made a similar profession to win the assistance of the missionary or his Chinese colleagues in lawsuits and feuds. Most Roman Catholic missionaries were from the Continent of Europe and for years the majority of them were French. Over all of them France exercised a protectorate until toward the close of the century and used it as a means of heightening her influence in China. The great majority of Protestant missionaries were either British or Americans. Neither Great Britain nor the United States used them for ulterior purposes and the British Government was sometimes reluctant to enforce their treaty rights—for fear that trade would be injured. Both governments, however, often felt that they must act to uphold the obvious treaty rights of their missionary citizens, and in doing so repeatedly clashed with the Chinese authorities.

The persecutions, riots, and disturbances which arose out of the work of the missionary are too numerous to catalogue here. Probably the most serious between 1860 and 1894 were the so-called Tientsin massacre (1870) in which a mob destroyed an orphanage and the adjoining church and killed the French consul and several other French men and women including ten sisters and one priest, and widespread riots in the Yangtze Valley in 1890 and 1891 in which Protestants were the chief sufferers. Foreign governments had repeatedly to take up the cause of their nationals.

Not unnaturally, Chinese officialdom sought to

obtain new agreements which would limit the activity of the missionary and establish a more effective control over Chinese Christians, To this the powers would not agree, and the status of missionaries and Chinese Christians remained as it had been fixed by the Treaties of Tientsin and the French Convention of Peking (1860), with a slight modification of the latter by the Berthemy Convention (1865).

FOREIGN TRADE

During these years of the restoration of the domestic authority of the Ch'ing and of comparative quiet in China's international relations, the infiltration of the Empire by the culture of the